

Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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VOL. I.

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MISSIONARY AND BIBLE SOCIETIES.

We have not, in any of the previous numbers of this paper, said any thing about those numerous societies which have been raised up by the clergy for the purpose of obtaining funds to support themselves, and keep alive their peculiar sentiments, when the good sense, and enlightened understanding of the community shall have discarded the doctrines taught by John Calvin, and rejected the absurd and heathenish notion of endless misery. It is fortunate for us that liberty of speech, and the freedom of the press has been guaranteed to us in our most excellent constitution, had it not been for this, those societies which were designed to pick the pockets of religiously feeling, tho' unreflecting, and in too many instances ignorant people, would have continued to this time in the full tide of prosperity, in the possession of large and accumulating funds, under the control of a few clergymen, who might have wielded the power and influence which money ever gives in sapping the foundation of civil and religious liberty, and over turning the present state of things under which we enjoy the privilege of worshipping God according to the dictates of our consciences. From this state of things we have been preserved by a few independent minds, who were blessed with discernment to see the evil, and boldness enough to attack the monster while yet in his infancy, being sensible that when he arrived at manhood all attempts to strangle him would be useless. The press has been employed to open the eyes of those who were blinded by religious prejudices, and who in a spirit of benevolence have been too ready to yield to the persuasion of their deceivers, and have become the willing dupes of their unhallowed schemes.—All, however, who have undertaken to expose the designs of the clergy in forming those various societies, have been abused, and called every thing but good men. They have been called HERETICS, ATHEISTS, DEISTS, INFIDELS, supporters and abettors of the devil's kingdom, the devils agents: the enemies of God and of the souls of men.—Yet, notwithstanding, all this they have persevered in the cause of truth, boldly exposing the designs of an ambitious, and aspiring clergy whose only aim has been to raise themselves to opulence and power.—Although much, has been done to stay the growth of this Hydra headed monster, still, much remains to be done. Immense sums have been collected, which are now under the control and management of the subtle devils of the scheme which ought, if any just

and righteous measure can be adopted, to be taken from their coffers and placed at the disposal of those who will employ them for the purposes for which they were given by the generous and philanthropic donors, in disseminating the true principles of the christian religion, and the destruction of SUPERSTITION and BIGOTRY let it come under what name it will; whether HEATHEN, MAHOMETAN OR CHRISTIAN.

We have been much pleased with the spirit of *independence*, the *genuine* love of country, but above all with that *regard* for religion in its purity, and detestation of that cunning craftiness practised by the clergy, which has been evinced by Mr. Bunce, editor of a paper called the American Eagle, printed in Litchfield, Connecticut, in the very heart of missionary schemes, where bigotry and superstition reign predominant, and where *Mystery Babylon* appears inscribed on almost every forehead.—What brought Mr. Bunce forward in opposition to the plans of orthodoxy we know not—but rather believe it was in consequence of the opposition and abuse he met with for honestly expressing his opinion on the marriage that was brought about by clerical influence between a young Cherokee of the Cornwall Missionary school and a Miss Sally Northrop, daughter of the steward of that institution.—This marriage produced much indignation in community generally; but few enlightened or liberal minds could justify the procedure, and Mr. B. well aware of the public indignation came forward and made his paper the vehicle of an honest expression of disapprobation of the conduct of those who encouraged and brought about the union between this child of the forest, with a young girl of civilized manners, brought up, not in the wilderness, but in the enjoyment of the sweets of domestic felicity and all the blessings which attend the early cultivation of the human mind.

Mr. B. appears to possess all the means necessary to develop the arts and wiles that have been practised to delude the weak and ignorant, and also the manner in which the ill gotten wealth has been employed. This renders his paper worthy the patronage of all, who are desirous of prying into these things, and wish to learn how their money has been expended. The EAGLE has of late obtained great celebrity and a very extensive circulation, owing, as Mr. Bunce justly says, to the ground of opposition he has taken, to missionary and Bible Societies, and his determination to expose and bring to light, the deceptions practised upon the people by a designing

clergy, whose only aim is to monopolize wealth and obtain power, that they may govern the consciences of men, deprive them of rational liberty, and establish an ecclesiastical despotism.

The religious feelings of the christian community have been operated upon by the apprehension that thousands, nay millions and millions of the human race were dying almost daily without the means, (to use a clerical phrase) appointed of God for their salvation, and were consequently, dropping into HELL where they must burn to all eternity. To save, then, those whom God had for thousands of years left destitute of the only means of salvation, Missionary and Bible Societies must be formed to convey to perishing souls the means which God had denied them. This could not be accomplished without money, and this money must be drawn from the pockets of the benevolent tho' too credulous believers in endless misery.

Thus immense sums have been gathered together, under the government and control of the leading clergy. And how have they expended this money? If Mr. Bunce is correct, wherever they have missionaries, at the head quarters of the mission, stately buildings have been erected for the accommodation of the disciples and servants of him who had not where to lay his head. They have established schools, printing offices and trading houses, from all which they speculate to the uttermost. Abroad they own extensive tracts of land, and the inhabitants of the soil are their property, or slaves.

We notice these things to excite in the mind of the readers of this paper a desire to look into them, that they may learn how the money, collected for the ostensible purpose of saving the souls of the heathen has been used, and the immense power a certain order of clergy are obtaining by means of the wealth collected to save souls. It has recently been stated, that 700,000 ministers were wanted to supply deficiencies, and to furnish ALL the destitute with the means appointed of God for the salvation of men. These must undoubtedly be learned competent ministers, orthodox in the faith, in a word must be CALVINIST. Now could this host of 700,000 Calvinistic ministers be collected, well drilled, and subservient to the commands of their leaders, with millions of dollars under their control, what would become of rational liberty and religious freedom? Alas! LIBERTY would soon expire and RELIGION bound in iron fetters, pale, emaciated, and palsied would lay a helpless victim at the feet of ecclesiastical despotism. Should any one doubt this, we ask them to look, if they can look with an impartial eye, on the present deportment and conduct of the Calvinistic clergy. Do we not generally find them proud and overbearing; secluding themselves from all society except a few whom they condescend to honor with their notice, and who are rich, high and dignified, as bigoted and strenuous as themselves in the prosecution of their plans.

Do we not find them looking down upon and treating with contempt all who embrace another system of faith, shunning them and speaking disrespectfully of their religious sentiments. Do we not find them arbitrary and dogmatical in their preaching and church government?—We most assuredly do. Let then an army of 700,000 such men be raised, and disciplined according to the present mode of training up a missionary and how long think you another denomination would exist possessing any privilege whatever. Those whom they could not proselyte by art or persuasion, would feel the rack or scorching flame, and the glory of the inquisition would soon rise to a greater splendor than it has ever before possessed. If then, we would preserve the liberty we now enjoy, we must look well to those, who under a pretence of great love for the souls of men, are endeavoring to monopolize wealth and power; men who have ever labored to have an established national religion, and who have continually declared that we never could be prosperous as a nation, nor appear dignified in the eyes of other powers, until we had a religion established by law. We subjoin the following article from the Pilot, a paper printed in New-Haven which will be found to support the foregoing remarks.

"700,000 MINISTERS!!!"

"Thinkest thou, that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels: but how then shall the scriptures be fulfilled, that thus it must be."—Matthew XX. 53, 54.

This was said by the Saviour to one of his followers, who, with the view of rescuing him from those who sought to take him, drew his sword and cut off the ear of a servant of the high priest. The words quoted, show that a great purpose was to be accomplished, and that if the Saviour had wished for protection, he had no occasion to rely on human contrivance. The hour was approaching, when he was to be offered up as a sacrifice, and when he was to be openly invested with his sovereignty in the kingdom of righteousness. He who cut off the servant's ear, meant to pass himself off as a brave zealot in the cause, but it appears that *his services were not wanted*. He had no conception of the fulfilment of any scriptures, and thought no more of it than Dr. Griffin did, when he talked about 700,000 ministers. The first seemed to suppose, that his spirited resistance would put to flight the assailants—and the last seemed to suppose, that if a given number of ministers could be obtained, Satan and all his legions could be driven from the earth—neither of them appearing to know that certain things, not well understood by them, were to be fulfilled in due time, and that he, to whom was committed the fulfilment, could always have at his command more than twelve legions of angels.

The education society, the Bible society, and the missionary society have taken the

place of the man who cut off the servant's ear, and are striving to merit the reproof which he received. The character of this man might have been that of *sincere piety*, very unlike that of the majority of those *civilians*, whose names are published as officers or members of the above societies. Of the piety of the *ecclesiastical* members, it may be or may not be. "Not every one who saith, Lord, Lord, shall enter into the kingdom of heaven." If they are pious, it is unfortunate for the Church that they have fallen into such worldly company.

Although the Bible, which is circulated without note or comment, declares throughout, that Christianity has no dependence on such men as the leaders of the above societies, and though the inheritance is decreed to the meek, the poor in spirit, to the humble and lowly, yet these lords of the land have, after great labour and expense, got possession of the visible Church, and, in connexion with the Duke of Sussex, Secretary Canning, and other nobility and gentry abroad, are laying great plans for the conversion of the whole earth, just as if they had made and redeemed the world!

And alas! there is but rarely an editor of a paper who dares to publish a word about it. After the disaster on board the Etna, they dared to publish against the use of high-pressure engines. When a life is lost by the improvident use of a gun, they caution against such accidents. If a child is burnt by reason of cotton clothing, or if a powdermill is blown up, or a manufactory destroyed by spontaneous combustion, or a wild horse runs off with a carriage, here are fresh occasions for alarm and caution; but when the religion of the country is invaded, and when it is infinitely more likely that we shall lose what little religion we have than that we shall establish any among the heathen, few editors dare to notice the fact. Indeed, some of them have joined in the plot for the profits of their printing, or with the view of appearing to be religious without the trouble of being really so.

If these editors would only publish, *what is a fact*, that the religion of these societies is a new worldly religion, having the forms of christianity but none of its power, and would request all humble, sincere followers of the Lamb, to devote their money, their time, prayers and services, to the propagation of religion in their own neighbourhoods, they would render just service to society.

The press, from end to end of our country, ought to be open and ardent against these societies, in order to save the honest earnings of the people from extortion. Very few give willingly, but they do it to avoid a clamor. Several in this town, who subscribed to the Auxiliary Bible Society, declared that they paid the money to get rid of the press-gang. Some give ignorantly, supposing or hoping that good may follow; but the greater part of those

who give knowingly, do it on the great catholic principle of buying into heaven. A bank bill or a few pieces of coin become the representatives of those heavenly principles and practices which always characterize the true Christian—and as Dr. Griffin says, when speaking of his 700,000 ministers, *we sleep*. With him we agree that we ought to be wide awake, but our hours of vigilance ought to be directed against him and those societies, which now constitute the front ranks of the conspirators against a religion which began in poverty, is to live in poverty, and to thrive and be finally triumphant through humble means, directed and supported by the mighty power of its founder.

EXTRACT OF A SERMON,

FROM THE WORKS OF LAURENCE STERNE.

"Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 17.

There are two opinions which the inconsiderate are apt to take upon trust.—The first is,—A vitious life is a life of liberty, pleasure, and happy advantages.—The second is,—and which is the converse of the first,—That a religious life is a servile and most uncomfortable state.

The first breach which the devil made upon human innocence, was, by the help of the first of these suggestions, when he told Eve, that by eating of the tree of knowledge, she should be as God; that is, she should reap some high and strange felicity from doing what was forbidden her.—But I need not repeat the success: Eve learnt the difference between good and evil by her transgression, which she knew not before; but then she fatally learnt at the same time, that the difference was only this: That good is that which can only give the mind pleasure and comfort;—and that evil is that which must necessarily be attended, sooner or later, with shame and sorrow.

As the deceiver of mankind thus began his triumph over our race,—so has he carried it on ever since by the very same argument of delusion; that is, by possessing men's minds early with great expectations of the present incomes of sin,—making them dream of wondrous gratifications they are to feel in following their appetites in a forbidden way,—making them fancy, that their own grapes yield not so delicious a taste as their neighbor's, and that they shall quench their thirst with more pleasure at his fountain, than at their own. This is the opinion which at first too generally prevails.—till experience and proper seasons of reflection make us, at one time or other, all confess, that our counsellor has been (as from the beginning) an impostor;—and that, instead of fulfilling these hopes of gain and sweetness in what is forbidden,—on the contrary, every unlawful enjoyment leads only to bitterness and loss.

The second opinion, or, That a religious life is a servile and uncomfortable state, has proved a no less fatal and capital false principle in

the conduct of inexperience through life, the foundation of which mistake arising chiefly from this previous wrong judgment,—that true happiness and freedom lie in a man's always following his own humor ;—that to live by moderate and prescribed rules, is to live without joy ;—that not to prosecute our passions is to be cowards, and to forego every thing for the tedious distance of a future life.

Was it true, that a virtuous man could have no pleasure but what should arise from that remote prospect,—I own we are, by nature, so goaded on by the desire of present happiness, that was that the case, thousands would faint under the discouragement of so remote an expectation. But, in the mean time, the scriptures give us a very different prospect of this matter. There we are told, that the service of God is true liberty,—that the yoke of christianity is easy, in comparison of that yoke which must be brought upon us by any other system of living ; and the text tells of wisdom,—by which is meant religion ; that it has pleasantness in its way, as well as glory in its end !—that it will bring us peace and joy, such as the world cannot give !—So that, upon examining the truth of this assertion, we shall be set right in this error, by seeing that a religious man's happiness does not stand at so tedious a distance,—but is so present, and indeed so inseparable from him, as to be felt and tasted every hour ; and of this even the vicious can hardly be insensible, from what he may perceive to spring up in his mind from any casual act of virtue ; and though it is a pleasure that properly belongs to the good,—yet let any one try the experiment, and he will see what is meant by that moral delight arising from the conscience of well-doing. Let him but refresh the bowels of the needy,—let him comfort the broken-hearted,—or check an appetite,—or overcome a temptation,—or receive an affront with temper and meekness,—and he shall find the tacit praise of what he has done, darting through his mind, accompanied with a sincere pleasure ; conscience playing the monitor even to the loose and most inconsiderate, in their most casual acts of well-doing, and is, like a voice whispering behind, and saying,—This is the way of pleasantness,—this is the path of peace,—walk in it. * * * *

Lastly, to sum up the account of the temporal advantages which probity has on its side,—let us not forget that greatest of all happiness, which the text refers to ;—in the expression of all its paths being peace, peace and content of mind, arising from the consciousness of virtue ; which is the true and only foundation of all earthly satisfaction ; and where that is wanting, whatever other enjoyments you bestow upon a wicked man, they will as soon add a cubit to his stature as to his happiness. In the midst of the highest entertainment,—this, like the hand writing upon the wall, will be enough to spoil and disrelish the feast ;—but much more so, when the tumult and hurry of delight

is over ; when all is still and silent ; when the sinner has nothing to do but attend its lashes and remorses ; and this, in spite of all the common arts of diversion, will be often the case of every wicked man ; for we cannot live always upon the stretch ;—our faculties will not bear constant pleasure any more than constant pain : there will be some vacancies ; and when there are, they will be sure to be filled with uncomfortable thoughts and black reflections : *so that, setting aside the great after-reckoning*, the pleasures of the wicked are overbought, even in this world.

FROM THE UNIVERSALIST MAGAZINE.

MEANS OF DOING GOOD.

It may be observed with propriety, that very few persons are placed in such a situation in life, as to be entirely excluded from the means of benefitting others around them. Parents may benefit their children, by a careful attention to their education, habits and manners, while they implant in their youthful minds the love of industry, sobriety and virtue. Children in return, may prove a blessing to their parents, by being dutiful and affectionate, and by becoming their protection and support when impaired by the decrepitude and infirmities of age. Instructors and teachers may likewise promote the good of those placed under their care, by setting them proper examples, and teaching them correct moral and religious principles. Masters may ease the toil of labor and servitude, by being moderately indulgent, whilst they secure the affection, honesty, and fidelity of their servants and domestics. Rulers and magistrates may advance the prosperity of community, by enacting and enforcing good laws for the welfare and protection of society. The justice or attorney, by honestly conducting and defending the case of a poor client, without the influence of gold or silver to help their sight, or favor a just decision. Statesmen, by guarding and representing faithfully the interest of the people, in distinction from those, who regardless of public interest, would seek that of their own, in wantonly defrauding and embezzling the property of state. The editors or conductors of public journals, by detecting, exposing, and suppressing the intrigues, impositions, and innovations of unprincipled men upon the rights and privileges of community. The man of learning can render himself eminently valuable to the world by the exercises of his abilities for the dissemination of useful knowledge. The rich man possesses abundantly the means of relieving the wants and distresses of his fellow creatures, without impoverishing his own condition. The poor are often placed in many situations that render themselves highly beneficial to the prosperity and well being of the more opulent and influential. The clergy may become useful and ornamental in their profession, by setting an example of uprightness, and let their light so shine, that others

beholding their good works, may be led to glorify their Father in Heaven; by encouraging and extolling the virtue of temperance, patience, godliness and charity, while they condemn and discountenance the many prevailing vices associated with time and sense. Teaching us to shun and avoid the tumultuous perturbations and evils connected with things below, while we look to him who is the fountain of all goodness,—that he may raise us up at the last day, incorruptible and undefiled, to live and reign with him forever.

S. B. E.

Southboro', Mass. July, 1824.

MESSENGER OF PEACE.

HUDSON, SATURDAY, AUGUST 14, 1824.

*To the Editors of Universalist Publications
in the United States.*

BRETHREN,

As it has been the wish of the ministers and members of the General Convention of Universalists, to have an history of the rise and progress of Universalism in the world, together with biographical sketches of the lives and writings of those fathers in the church, distinguished for their learning and piety in former ages, who have advocated and defended that doctrine; and whereas that laudable wish has not been carried into effect; the editor of this paper would suggest to his brother editors engaged in the cause of Universal benevolence, and to his brethren in the ministry enjoying like precious faith the propriety of publishing in the several papers, a list of the ministers employed within the immediate circulation of their respective papers or belonging to each different association; together, with a list of the number of the societies in each state, and their present state and standing. The propriety of this procedure, arises from the very limited knowledge which many Universalists have of the present state, and prosperity of the doctrine which they have embraced. In some places, until very recently, the doctrine has been called by the name of the preacher officiating in that vicinity, and the opposers of the doctrine, do not know that there is half a dozen ministers of the order in the world.

It is not believed that the weight of numbers who may preach or believe the doctrine, will add any thing to the truth of it; neither is it desired to make an ostentatious display of numbers, that this plan is suggested. But it is our duty to endeavor to remove every obsta-

cle thrown in the way of weak and timid minds and to place before our fellow men all that information which may have a tendency to encourage them to seek after truth.

It is believed that many refuse to listen to the doctrine on account of the wrong impression they have, that the preachers of it are very few in number, and that few indeed are those who have embraced it, and to this belief they are led, in many instances, by the misrepresentations of their ministers. We are all fond of having numbers on our side believing with us. When we find we are not alone we are encouraged, and are the more ready to acknowledge our faith. But aside from these considerations, an history of the rise and progress of Universalism in America would be useful and is called for by the wishes of all Universalists who sincerely believe the doctrine and feel interested in its prosperity; this history will appear, we trust, at no very remote period, and to give facility to whoever may compile it, a general summary of the preachers in each association, or within the vicinity of each periodical paper, together with a concise statement of the present state of the several societies is much to be desired, and would be of great advantage. In this the brethren in the ministry could greatly assist the several editors, and by this means much useful and needed information might be obtained with little trouble and expence.

Should my brother editors think that the adoption of the proposed plan or something similar, will be effective of the diffusion of useful knowledge as to the present state, and numbers of the Universalists Societies in the United States, they are requested to notice it in their papers; inviting their brethren in the ministry to aid them in obtaining the required information.

R. C.

“The Serpent said unto the woman ye shall not surely die.”—Genesis 3.

The celebrated Mr. Haynes, of Vermont, delivered a thing called a sermon from the above text, some years ago; in which he discovered that the Devil was the first Universalist preacher, and commenced his ministerial labors by the above declaration in defiance, and in contradiction of what God had previously said “in the day thou eatest thereof, thou shalt surely die!”—This discourse has been reprinted times without number, and has even within a few months employed the prin-

ters art in setting types. The clergy are much indebted to Mr. Haynes for the discovery that the Devil was the first Universalist preacher, and if the continual use of this declaration can be any reward to Mr. H. he has been amply rewarded for the discovery, for, with every opposer of the doctrine of Universal grace, from the learned Doctor of Divinity down to the poor illiterate boy who has attempted to exhort in camp meeting, the continual *theme* has been, "the devils doctrine" "the Devil was the first Universalist preacher." It must be a matter of congratulation among universalists, that it is out of the power of the learned host of Clergy who are opposed to their sentiments, to do any better or to bring any thing more in disproof of the doctrine than Mr. H. did about twenty years ago. The numerous editions which have run through the press, evince that the advocates of endless misery are proud of the work and are persuaded that they can add nothing to it. Mr. H. is, truly, highly honored, but it does not reflect much credit on those learned professors of divinity, and who have come on the stage since the production of that discourse. It has been said that every generation grows wiser, but in this instance and with regard to evidences against the doctrine of God's universal goodness, the present generation of Clergy are not likely to be any wiser than their predecessor Lemuel Haynes.

Although the ground assumed by the clergy, that the Devil was the first Universalist preacher, has often been examined and as often proved false. We will offer a few remarks that may be new to some of our readers, and we trust profitable to them all. It is believed by Mr. H. and his admirers that natural death was a part of the denunciation of God. "In the day thou eatest thereof thou shalt surely die." Now if this be true, it will easily be seen that the advocates of this opinion, make the Devil a preacher of truth, and they charge God, with a lie; for Adam did not die a natural death on the day he eat of the forbidden fruit.—If we can understand any thing by words, we must believe that when God said in the DAY thou eatest thereof thou shalt surely die, he meant, *at that time, or period, in which you eat of the fruit I have forbidden, you shall surely die.* Consequently, it is rational to suppose that the DEATH denounced as the penalty would have been inflicted immediately on the transgression. But Adam did not die

on that day. He lived 1000 years after he had been banished from Eden. If then natural death, or the extinction of animal life, was a part of the threatening, it was not inflicted on the day in which Adam eat. Those, who advocate the idea that natural death was intended, make the Serpent's words true and virtually preach his doctrine. "Ye shall not surely die." Universalists do not believe that natural death was included in the denunciation for they are persuaded if it was, Adam would have ceased to exist, as God is true and never fails of carrying his word into effect, be it what it may, whether in promising or in threatening.

It is said that spiritual death was also included in the threatening "thou shalt surely die." By *spiritual death* is meant an extinction of that love which produces obedience; a consequent want of confidence in the word of the Creator, which is ever attended with fear, and all that misery which is the effects of transgression. DEATH and MISERY, may be considered as convertible terms; hence, when it is said, the wages of sin is death, it is meant the wages of sin is misery, wretchedness and WOE. It has generally been admitted that sin and misery are inseparably connected; so also, is virtue and happiness. This the scriptures clearly demonstrate. "There is no peace saith my God to the wicked." "The wicked are like the troubled sea"—"The way of the transgressor is hard"—"The soul that sinneth it shall die"—On the other hand it is said; "great peace have they that love thy law"—"Righteousness and peace have kissed each other" &c. A want, or deprivation of that happiness and peace which is the natural effect, or consequence of Holiness of heart, or conformity to the divine will, is, what is called *spiritual death*, and in this state is every man who hath sinned, or who is under the dominion of sin as the Apostle expresses it "so death passed upon all men, for that all have sinned." From this death are men raised by the quickening influence of the spirit of grace. "You hath he quickened who were dead in sins."—"But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sin." The truth, of the above remarks, is evinced to us by the conduct of the first pair, ADAM and EVE, on the day of transgression. They, who before had confidence in God, who could meet their creator in hum-

ble submission to his will, hold sweet communion with the Father of their spirits, and enjoy that peace which conscious innocence keeps alive in the soul, are now afraid to meet the all searching Eye of their Creator. They observe indications of his approach and flee to hide themselves. Why do they flee from their only friend? Alas! sin had blinded their minds; Convicted by their own consciences, that they have violated the law of righteousness, they are filled with fear and trembling, all happiness is fled, and as condemned criminals, they trembling await the sentence of their Judge. Thus Adam DIED on the day he eat according to the divine declaration, Universalists strenuously contend for this, and say, "death has passed upon all men for that all have sinned."

We will now examine the sentiments of those who are so very sanguine in the belief that the Devil was the first Universalist preacher. They say, besure, that spiritual death was included in the penalty; but do they believe this. Listen to their preaching, often are we told of the pleasures of sin. That if there is any advantage in this world it is on the side of the wicked—The wicked flourish, and are happy, while the poor saints have to wade through seas of difficulty and trouble. There must be a state of rewards and punishments in another world, as men are not rewarded according to their works in this. Now what does all this amount to, or what can we understand by it more than this. "Ye shall not surely die" Is not this preaching the serpents doctrine? Most assuredly—If "the wages of sin is death" if "the soul that sinneth shall die" if "there is no peace to the wicked" according to the word of eternal truth, does it not necessarily follow that at the moment, the period, or day of transgression, the sinner dies? Why then tell us about the pleasures of sin—the advantages the sinner possesses, &c. Is not this saying the wages of sin is not death but life; and thus denying the divine declaration "in the day thou eatest thereof thou shalt surely die." It appears, then, that Mr. Haynes made a mistake, and instead of Universalists being the Devils ministers Mr. H. and his admirers are preaching the Serpent's doctrine.—Universalists earnestly contend for the truth of the declaration of God. They say "the soul that sinneth it shall die" "that the wages of sin is death." That Jesus came to raise men from

this state of death, the wages of sin.—"You hath he quickened who were dead in sin," "and hath raised us up together"—they also contend that "as in Adam all die, even so, in Christ, shall all be made alive." But Mr. H. and with him the believers in endless misery generally, preach a different doctrine, and to use Mr. H's favorite expression, "confront omnipotence" by saying in direct opposition to Gods word, "Ye shall not surely die" the wages of sin is not *death* but *life*. Although the scriptures declare there is no peace to the wicked, yet there is pleasure in sin, and if there is any advantage in this life it is on the side of the wicked—Nay to cap the climax of absurdity they tell us that such is the pleasure and advantages of sin, that could they be persuaded that God in divine mercy and goodness would ultimately save all mankind from a future burning hell, they would give loose to every base and unhallowed passion, revel in all manner of iniquity and give their souls their fill in pleasure. If this is not denying the truth of the divine word and preaching the serpent's doctrine we know not what is.

COMMENDABLE LIBERALITY.

A circumstance has lately occurred in this village, which reflects the highest honor upon the good sense and christian candor of the members of the Methodist church in this place, and for the spiritual peace of Christendom, we sincerely hope this example may be followed by all denominations of the disciples of Christ, whenever occasion may require. Mr. *Ozias Foster*, a member of the Methodist church, in regular standing, and an approved exhorter, having become a conscientious believer in the doctrine of Universal grace, has been permitted peaceably to withdraw from the Methodist connection, without expulsion, without denunciations and anathemas, and without any attempt to disgrace him for an honest opinion. The reason assigned by his Methodist brethren for this course of conduct, was one of the best in the world, and one which might be supposed *sufficient*, by all who are disposed to treat others as they would wish to be treated: The reason was, *that they had no charge against him for his immoral conduct*, and of course that he has a perfect right to stand fast in the liberty wherewith Christ hath made him free; or in other words, that no peaceable, upright man should ever be molested for mere matters of opinion. Every principle on which the social compact can rest—every principle of morality and religion evidently justified this liberal policy; and we humbly pray to God, that all denominations may soon learn the importance of duly regarding the unalienable rights

of every fellow creature. Surely the gospel of our salvation produces "peace on earth and good will amongst men."—*Herald of Salvation*.

NEW CHURCH.

The Universalists in this village (Watertown, N. Y.) and its vicinity, are completing a Church, which for convenience, durability and elegance of construction, is not exceeded by any house for public worship in this part of the state. About the first of January last, the building committee commenced the collection of materials for the building. About the last of May, they began to lay the walls, and the roof was raised in little more than six weeks from the commencement of the work. The edifice is of stone, and its dimensions are 64 feet in length and 46 in breadth. Its location is one of the best in the village. It will probably be completed in November next, and will cost about \$7000. "Except the Lord build the house, they labor in vain that build it."—Ps. cxxvii. 1. "The Lord hath done great things for us, whereof we are glad." Ps. cxxvi. 3.

The erection of such a building will serve to show the progress of liberal sentiments in this place, where the stated preaching of Universalism was commenced in the latter part of the year 1820. "Great and marvelous are thy works Lord God Almighty; just and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. xv. 3, 4.—*ib.*

POETRY.

FROM THE EMPORIUM.

STANZAS.

The glittering gems of pride and power,
Are worthless baubles dearly bought.
For honors perish in an hour,
And human pride must come to nought—
As witnesseth the restless breeze
That stirs the leaf in midnight's gloom
And moans amid the bending trees
That shade a mighty monarch's tomb.

It is the voice of wisdom cries,
There is but ONE true source of bliss
Beneath the blue and bended skies
Where man may drink, and it is this—
RELIGION's pure, life giving spring,
That flows its crystal fountain o'er,
From which the soul that drinks shall wing
Its upward flight, and thirst no more.

As oft to Siloam's troubled wave,
In other days, the suffering came,
In the miraculous fount to lave
The palsied limb and brow of flame—
So he who from the world returns,
In sickness, penitence, and grief,
Tho' fierce the withering fever burns
His inmost soul, may find relief.

MARIAN.

From the (N. Y.) Gospel Herald of THE PRODIGAL'S RETURN.

Luke xv. 11—32.

Is there on earth a sight more sweet,
Than the repenting prodigal;
Turning his erring wayward feet,
And list'ning to his Father's call?
"No more, says he, on husks I'll feed,
My Father has enough to spare,
His house will furnish all I need,
And I will seek forgiveness there."

He runs—and yet a great way off,
The Father sees his long lost son,
He does not at the rebel scoff,
Nor yet inquire what he has done:
But, lo! he hangs upon his neck,
Takes off his clothes, filthy and torn,
And says, "with rings his fingers deck,
And with rich garments him adorn;

And let the fatted calf be slain,
A sumptuous feast I will prepare
For my lost son has come again
His Father's love and grace to share;
He has return'd to virtue's ways,
And left the sinful road he trod;
Return'd to bless my future days,
Return'd to happiness—to God."

And if such love as this can dwell
Within the hearts of men below,
O! who shall dare presume to tell
The measure of that boundless flow,
Which, inexhaustable and pure,
Runs from the fountain of his grace,
Whose word for ever shall endure,
Who is the Father of our race!

ALL shall return and know the Lord,*
All shall his gracious name confess,
No prodigal shall doubt the word
Of Him who is our righteousness:
God is the Father of all souls, †
And what a fire of love must burn,
When a whole world of prodigals,
Shall to their Father's house return!

Exstatic love! unbounded grace!
Let David's harp again be strung;
Let countless nations sing his praise,
With grateful heart and sincere tongue,
Let gratitude our souls inspire,
While we our pilgrimage prolong,
And when we join the heavenly choir
We'll chant an everlasting song.

E. S. G.

* Ps. xxii. 27. † Phil. ii. 11 ‡ Mal. ii. 10

Died,

In this city on the 2d inst. widow SARAH HARDICK, aged 74 years.

On the 3d CYRUS, son of Doctor E. C. Tapping, aged 5 years.

On the 4th. CAROLINE, an infant daughter of Mr. William Surflett.

On the 5th, EDWARD, son of Mr. Charles Wells, aged 3 years.

On the 9th. MR. ABEL MONROE, aged 76 years.—
[Printers in New Hampshire, and the western part of this state, are requested to publish this death.]

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